LONDONS REMEMBRANCER:

FOR THE STAYING OF THE CONTAGIOVS SICKNES OF THE PLAGVE:

By Dauids *Memoriall.*

AS IT VVAS FOLLOWED

in a *Sermon* Preached in *Christs-Church* in LONDON, the 29. of Ianuarie. 1626.

Vpon occasion of the publique Thanksgiuing, enioyned by his Maiesties Proclamation.

By SAMSON PRICE, Doctor of Diuinitie, one of his Majesties Chapleins in Ordinarie.

PSAL. 63.6.7.

When I remember thee vpon my bed, and meditate on thee in the night watches, because thou hast beene my helpe: therefore in the shadowe of thy wings will I reioyce.

AT LONDON:
Printed by *Edward All-de*, for *Thomas Harper*.
1626.

BODLEIANA BIBLIOTHECA

AT LONDON:
Printed by [illegible] for [illegible].

TO THE RIGHT HONORABLE SIR THOMAS COVENTRYE, KNIGHT, LORD KEEPER OF THE GREAT SEALE OF *ENGLAND*.

Right Honourable,

IT is the great worke of *God*, to reclaime from their offences, thoſe whom he loueth, by corrections: To this end as he beſtoweth fauours vpon *ſome* in anger, as he did *Quailes* vpon the *Iſraelites*: ſo ſtriketh he others in mercie, that they may be zealous, and repent. The late *Peſtilence* amongſt vs of this Citie, and the other infected parts of the Kingdome, bringing *wonderfull* Plagues, and *ſore* ſickneſſes: came ruſhing with ſuch violence, becauſe wee did not ſerue the Lord our God with ioyfulnes, *hauing abundance of all things*; and becauſe we did not feare this glorious name, *The Lord*: yet *mercie* ſhewed it ſelfe ſtronger then *Iudgement*, and vpon our weake and vnworthy humiliation, the deſtroying *Angel* hath in a great meaſure ſtayed his hand: *Beautie* therefore being giuen vnto vs for aſhes, the oyle of *Ioy* for mourning, & the garment of *praiſe* for the ſpirit of heauines, *The Lord is to be praiſed*. To this end hath our *Royall* zealous annointed *Soueraigne*, ſent forth a ſolemne command: This, to faſten as a *memorandum* in the eares and hearts of thoſe committed to my *poore* charge, I endeauoured, *By King Dauids*

Re, 3. 19.

De. 28. 27. 58. 59.

2. *Sa*. 24. 16.

Iſ. 61. 3.

memoriall, of what *God* had done for him. A ſubiect fit for an *Angell* from heauen to comment vpon.

A THANKSGIVING: All the workes of the Lord praiſe him: *Angels*, Heauens, Sunne, Moone, Starres, *ſhowers*, dewe, winde, Winter, Summer: *Wels*, Whales, Fowles, Beaſts: All *holy* and humble men of heart deſire *to remember the Lord*. This is here *preſſed*, wherein my only ayme was to ſpeake what was *plaine*, *profitable*, *neceſſarie* to the glory of God, and good of the people. This Mite I now offer to the *Treaſurie* (Talents I haue none) Knowing that in a *willing minde*, it is accepted according to that a man hath, and not according to that hee hath not, 2.*Cor*.8.2. *Whatſoeuer* it is, I am emboldened, by your late Noble encouragements, to preſent it to your Hohours acceptation, protection, peruſall. It is the *ioy* of many, that God hath giuen you a *large*, *iuſt*, and *faithfull heart*: a deſire rather to be an vmpire of equity, then a *Decreer* of ſeuerity; and as *God* hath exalted you, ſo you *remember* by your *reſolute*, yet *meeke* carriage, that *God* ſtandeth in the Congregation of the mighty, he iudgeth among the Gods. *I* ſhall ſtill reſt a *continuall Peticioner* to the throne of grace, that in theſe *ſlipperie* times, all the *foundations* of the earth being out of courſe, *you* may be kept by the power of *God*, through faith vnto *ſaluation*.

Amb. de Theodoſio Æquitatis Iudex non pœnæ arbiter.
*Pſ.*82.1.

New Rents 1626.
Febru. 10.

Your Honours
in all dutie to be
commanded,

SAMSON PRICE.

Lord Ieſus begin and end.

LONDONS REMEMBRANCER BY *DAVIDS* MEMORIALL.

PSAL. 42.4.

When I remember theſe things, I powre out my ſoule in me.

IT was the confident profeſſion of *royall Dauid*, when ſome did ſtriue with him, fight againſt him, and perſecute him: *Many* are the afflictions of the *righteous*, but the *Lord* deliuereth him out of all. *The whole Pſalme* was compoſed when he came to *Achimelech* the Prieſt, crauing bread and armes: *A Pſalme* written (ſaith *Caſſiodor*) for the times of Chriſtians; A Pſalme which *Athanaſius* perſwaded *Marcellinus*

*Pſ.*34.19.

1 *Sa.*21.1. *Euſeb. Baſ.*

cellimus to sing vpon any deliuerance: As *Dauids* afflictions were great; so were his *deliuerances*; considet him *a cauda ad vulam*, from the Sheepcoate to the Scepter; being sent to follow the *Ewes* great with young, *either* by his Fathers neglect, *or* his brothers enuious conspiracie, and plotting against him: the *day* consuming him with heat, and the *night* with frosts; in danger of *Lyons* & Beares; his *Father* in law vnkinde, *Michal* his wife froward; hauing breaches in his family by his *Thamar*, *Ammon*, *Absalon*; bruises by the *pestilence*, brunts by warres, which made him water his couch with his teares, and would haue made him mad indeede, as he but feigned when he was before *Achish*, had not the Lord deliuered him: *But* his soule truly wayted vpon God, because his saluation came from him. A text vrged by St. *Austin* against the Donatists: prescribed by *Basil* as an Antidote, to euery Christian against corrupt passions, that the soule be not made a slaue to lewd affections. Enery creature is to *obey* the Creator, and may be enforced; but a voluntary subiection is expected of the *reasonable* soule of man, that our will follow *Gods* will, that we desire nothing contrary to his will, that wee encline our hearts to his pleasure. *For* we are the creatures, *hee* is the Creator; we but clay, he the Potter; wee captiues, hee the commander; wee seruants, he the Master; we Schollers, he the Tutour; and none but the sonne of *Belial*, that cannot endure the Lord, will seeke to breake

Ps. 78. 72.

Τον ὀιχον ἐχ Βαθρων ἐσεισε. Gods hand shooke his house from the foundation. *Bas.* 1. *Sa.* 21. 13. *Ps.* 62. 1.

3. *Co. lit. Potil.* 6. 18.

Bas. hom.

Is. 2. 20.

breake his bands: the *life* of *Christ* was a life of subiection; to his Parents, to Magistrates, to the Law, to the Baptisme of *Iohn*; yea, *hee* who was *Lord* and Master, washed his Apostles feete, *not* onely becausse the diuell had supplanted *Adam* in his feete: or becausse *they* were to be *his* feete to carrie *him* through the world, and as beautifull feete vpon the mountaines to publish peace, and bring good tydings of good, publishing saluation; *but* to giue them an example of *humility*; that seeing he washed their feete, they ought also to wash one anothers feete. *Hee* who was *God* and man, was subiect, that man might learne to submit himselfe wholy to *God*. *Anima* is *quasi* ἀνεμος, a breathing: and the tongue of the soule is the *zeale* of deuotion: our deuout *Kingly Prophet* in all humble submission cried out: *Vnto thee O Lord doe I lift vp my soule.* Happy is hee onely who can say it with the heart of *Dauid*; sinne doth not ouer-burthen him; worldly delight draweth him not backe from the seruice of God; pleasure boweth him not downe; couetousnesse doth not make him stoope; opulencie doth not puffe him vp; ambition doth not carrie him away. *His soule* made her boast in the Lord; becausse confirmed, strengthened, and able to endure so wonderfully from his power, by which he was whatsoeuer he was. *He prayed* that God would say vnto his soule, I am thy saluation: For Gods word is his Act, and his *dixit* a *fiat*: His soule followed hard after God, becausse his

Am.l.1.de Sac. c.1.
Gre.18.Mor. c.19.
Is.52.7.
Io.13.14.
Bar.Se.45.in c. Ps.25.1.
Greg.in Ps.vlt. pœnit.
Ps.34.1.
M.Rod.1.singular.c.13.
Ps.35.3.

Pſ.63.8. right hand did vphold him: Hee followed not
Hil. the allurements of the world, which by vices
draw men from the loue of God. *His ſoule* kept
Pſ.119.129. Gods teſtimonies; Neuer did *Burgenſis* ſo iuſtly
entitle his booke *Scrutinium ſcripturarum*, as *Dauid*
might his meditations *Scrutinium præceptorum*.
Pſ.130.6. *His ſoule* wayted for the Lord, more then
Aug. they that wayte for the morning: Hee that hopeth muſt hope to the end. *Hee prayed* that his
Pſ.26.9. ſoule might not be gathered with ſinners; *that*
his ſoule which was his darling, might be reſcued from deſtruction and the Lyons. *This*, hath
Pſ.35.17. breath breathed into it by the ſpirit of God, and
therefore is euer ready to *breath* out ſighes,
groanes, ſupplications, *thankſgiuing vnto God*
vpon the remembrance of his workes, his mercies, his iudgements, his prouidence, his deliuerances as heere. *When I remember theſe things,*
I powre out my ſoule in me.

When word came to the King of *Niniueh*, that
God had thundred out a iudgement againſt that
Citie, by the voyce of *Ionah*, *Yet forty dayes* and
Ion.3.4. *Niniueh* ſhall be ouerthrowne: Hee cauſed it to
be proclaimed: *Let* neither man nor beaſt taſte
any thing: *Let* them crie mightily vnto God;
Let them turne euery one from his euill way: and
God ſaw their workes, and God repented of the
euill that hee had ſaid he would doe vnto them,
and hee did it not. *That King* was as all great
ones ſhould be, *carbo & lampas*, a coale burning
Grin Ex. lo.1 to himſelfe, a lamp ſhining to other men. *As hee*

for

for *Niniueh:* ſo *our gracious King* CHARLES, ſeeing the *Lord* angry with our Citie and Kingdome, and ſending out a *Preacher* vnto vs of the ſtrongeſt lines to terrifie vs; by *a Peſtilence*; ſent forth a ſolemne Edict for a *publique Faſt* through the whole Kingdome: Wee haue ſeene a *bleſſed effect*: and therefore now our gracious Soueraigne with *zealous Dauid*, willing to haue a *Memoriall* kept of that late, ſuddaine, miraculous ſtopping of the vyals of Gods wrath amongſt vs and others, in ſtaying of the Plague; is *this day* with his *Nobles* and Courtiers, aſſembled to giue publique thankes in the Congregation; and hath commanded a *generall* & publique Thankſgiuing to God throughout this whole Realme, for ſo great and gracious a deliuerance, *acknowledging* that they are not worthy of future fauors, who are not truly thankfull for beneſits already receaued: *To this end wee are met.* A King hath commanded vs; and a Prophet is *his leader.* We haue had ſad times, as *our Dauid in this Pſalme:* As the *Hart* hath panted after the water brookes, ſo hath our ſoule panted after God: *Teares* haue beene our meate: the *multitudes* with whom we vſed to goe to the houſe of God and keepe holy-day, haue beene taken away: our *ſoules* haue bin caſt downe; wee haue beene diſquieted; *Deepe* hath called vpon deepe; *Waues* and billowes haue gone ouer vs: *God* ſeemed to forget vs, and therefore haue we mourned. *Yet againe,* wee are come to appeare before God, and therefore *let*

Procla. Ia 22.

v. 1.

3.

4. 5.

v. 7.

9.

11 *vs praise him*, who is the health of our countenance, and our God; Let vs *remember* what is past: as *Dauid*; *When I remember, &c.*

My Text sheweth vs the two hands of God; *the one* with a wound, the other with a *plaister*: *the one* casting downe, the other *raising* vp: *the one* killing, the other making aliue; *Both* pile vp a *Beacon* to call vs together, to see what God hath done for vs, and what we are bound to doe vnto God: teaching vs, that though our *miseries*, troubles, feares, infirmities, Plagues, be as
2. King. 6. 14. the hoast of the *Aramites*, a great hoast, yet more are with vs then against vs. *Doth* God send a sore? he sends a salue also: *sorrow* for a night? ioy in the morning: *sobs* and lamentations sometimes? but songs & congratulations afterward: we see it in *this* Psalme, in this *Memoriall*: *When I remember these things, I powre out my soule in me.*

The *summe* of which words is *Dauids Memoriall*, of Gods mercies, fauours, deliuerances: you may call it, The oblation of the soule: or hope for the Saints: or a forme of thanksgiuing: or the refuge of the afflicted: or the safety of Gods children: or *Londons remembrancer by Dauids Memoriall*: shewing vs mercie in the midst of iudgement, by our deliuerance from the late great Plague.

Wherein obserue
1. A diuine *Art* of memorie: *When I remember these things,*
2. A zealous *Act* of piety: *I powre out my soule in me.*

In

In the { 1. See his *commemoration.* 2. His *deuotion.*

When I remember theſe things.

The whole verſe is *darke*, as reuerend *Caluin* obſerueth, by reaſon of the variety of times. It is diuerſly rendred: by *Aug. hæc meditatus ſum*, I haue meditated vpon theſe things: By St. *Amb. Pſalter, Hæc memoratus ſum*, I haue remembred, rehearſed, ſpoken of theſe things: *Simmachus* διατολῶ: obſeruing, or regiſtring, and recalling in my minde. *Campenſis* interprets it of Gods prouidence ſhewed, and his promiſes made for the deliuerance of the Fathers before *Dauid: Folengius* of Gods promiſes to all his ſeruants: *Valentia* of his promiſe concerning the comming of the *Meſſiah*. But others, that *Dauid* was recounting with himſelfe what troubles he was in, *when* his enemies reproached him in his miſeries, as if God had forſaken him, forgotten to be gracious to him; and in his aduerſitie, the abiects gathered themſelues together againſt him to teare him. *Hee remembreth* that God had brought him out of the horrible pit, of the mirie clay, & ſet a new ſong in his mouth. *Memorie* is taken either for an *intellectuall* habit left by ſome act, or for ſome thing that *ſtickes to the ſoule*, comprehending things paſt, making an Act of them: It is a *reſuming* of any thing apprehended in the ſenſe or vnderſtanding. *Senſe* is for things preſent; *Hope*, for things to come; *Memory*, for things paſt: Memorie, is the lieger booke

1

Euth, Nicen. b. Heſych. Euſeb. Baſ. Theo. Amb. Aug. Ruff. Caſſiod.

Pſal. 35. 15.

Pſa. 40. 2.

Gab. Biel. d. 27 *q.* 2. *art.* 1. *l.* 1.

Ar. de mem.

booke of the braine; the *Ianus* that hath an eye behinde; the ſtorehouſe of the minde: but there is a three-fold memorie.

Beneficiorum, This is to be reteined in vs,
Exemplorum, This is to be exhibited by vs.
Iniuriarum, This is to be relinquiſhed from vs.

There muſt be a *remembrance* of Gods bleſſings and benefits: therefore ſaith the Lord to the Church by *Iſai*: *Put mee in remembrance; Let vs plead together: Remember what I haue done for thee in creation, redemption, preſeruation.* The beſt Art of memory is to be humbled at Gods threatnings, and comforted at his promiſes: for exceeding griefes or exceeding ioyes leaue great impreſſions in vs. But this memory is hindred by worldly proſperity: as the chiefe Butler forgat *Ioſeph*, a right temporizing Courtier, who partly for feare to moue the King, partly addicted to his owne profit, and ſerue his owne turne, would make no mention of *Ioſeph*: So the children of *Iſrael* called *Ieſurun*, waxed fat and kicked, and then forſooke God which made him, and lightly eſteemed the Rocke of his ſaluation. *Dauid* remembred God on his bed, and in the night watches; whiles others ſlept and ſnorted in their ſinnes. There is a *remembrance* of examples: *Moyſes* was a merciſull man, which found fauour in the ſight of all fleſh, beloued of God and men; His *memoriall* is bleſſed. There is a *remembrance* of iniuries, whereas the beſt remedy of an iniury is forgetting. And at *Athens* it was enacted a decree

43.26.

Ge.40.23. *Miſculus.*

Pſ.63.6.

Ecc.45.1.

Sen.

decree *obliuionis iniuriarum*, of forgetting of iniuries, for when *Thraſibulus* had freed the Citie of thirty Tyrants, and reſtored it to peace, hee made a Law, that none ſhould remember any iniuries paſt, which the *Athenians* call *the Law of obliuion*: and this we reade of the *Emperour Auguſtus*, who though of a moſt tenacious and retentiue memory: *Iniurias tamen cum primis obliuiſceretur*, could yet forget wrongs as ſoone as they were offered: To this end is *that remembrance*: thou ſhalt not auenge, nor beare any grudge againſt the children of thy people: *that*, remember thy end, and let enmity paſſe: that as when *Bees fight*, the caſting of a little duſt vpon them endeth their ſtrife: ſo the *remembrance* of our end by common mortality in *peſtilence* or otherwiſe, ſtill *toling* for the laſt gaſpe, ſhould *ring* out the death of malice, & *burie* all wrongs in the *graue of obliuion*, neuer to riſe vp againe: But *I muſt not forget the remembrance* of God, the *remembrance* of vs here. Hee remembreth his mercie and truth towards *Iſrael*: *Hee* remembreth vs, and viſiteth vs, and reuengeth vs of our perſecutors: hee taketh vs not away in his long ſuffering. *Hee being* gracious and full of compaſſion, hath made his wonderfull workes to be remembred. Therefore hee commanded that a golden *pot of Manna* ſhould be kept to remember what bread the children of *Iſrael* had in the wildernes: The *Sacrament* of the *Lords ſupper* is a remembrance of the *death & paſſion* of our *bleſſed Sauiour*.

Plut. prae. Reip. Ier.

Gutter. de Tyrio in Euang. l. 3. ex Sueton.

Le. 19. 18.

Ecc. 28. 6.

Pli. l. 11. c. 17.

Pſ. 98. 3.

Ie. 15. 15.

Pſ. 111. 4.

Ex. 16. 32.

Lu. 22. 19.

All the feasts enioyned *Israel*, required of them a *memoriall* of Gods benefits done vnto them.

Le.24.7. The twelue *Cakes* on the pure table before the Lord, were for a memoriall.

1.Cor.16.4. *Dauid* appointed the *Leuites* to record, and to thanke and praise the Lord God of *Israel*.

Ez.6.9. *They* that escaped of the sword when they were scattered, were to remember him among the Nations.

Ex.28.12. The two *stones* vpon the shoulder of the *Ephod*, were for a memoriall vnto *Aaron*.

La.3.20. *Ieremie* remembring his afflictions, miserie, and wormewood and Gall, his soule was humbled, yet he hoped.

Jo.2.7. *Ionas* remembred the Lord, and his soule fainted, when no doubtfull earthly naturall helpe, could release him: when his father, mother, friend, land, sea, his soule, all had forsaken him: yet the Lord tooke him vp, and gaue him better hope.

Is.63.7. *Isai* made mention of the louing kindnes of the Lord, and the praises of the Lord, his great goodnesse, and multitude of louing kindnesses. Neuer did *Dauid* more truly remember *Ierusalem*: If I forget thee O *Ierusalem*, let my

Ps.137.5.6. right hand forget her cunning. If I doe not remember thee, let my tongue cleaue to the roofe of my mouth; a greater torment *hee* wished not to his enemie in the Poet:

Ou.in Ibin. *Nec possis captas inde referre manus.*
Sic sit in exitium lingua proterua tuum.

God

God hath *plagues* in ſtore for them that forget him: *They* ſhall bee deliuered into the hands of their enemies, as the Iſraelites forgetting the Lord, were ſold into the hands of *Siſera*, *they* wither in their greeneſſe before any other hearb, their hope being cut of: *They* forget God, and ſtretch out their hands to a ſtrange God, and then God ſearcheth this out: *they* ſhall haue their ſins ſet in order before them, and bee torne in pieces, and none ſhall deliuer them: *they* haue forgotten God, and truſted in falſhood, therefore their skirts ſhall bee diſcouered vpon their face, that their ſhame may appeare: *Though then* thou forget to take *bread* for a Iourney, as the Diſciples did: or forget thy *friend* in thy mind, and be vnmindfull of him in thy riches: *Remember the Lord.*

1. *Sam.* 12. 9.
Iob. 8. 13.
Pſal. 44. 21.
Pſal. 50. 22.
Ier. 13. 26.
Mat. 16. 5.
Ecc. 37. 6.

Thy *brethren* may be put farre from thee, thine acquaintance eſtranged, thy kinſfolke may faile, and thy familiar friends forget thee; thy *Louers* may forget thee and not ſeeke thee, there may be none to plead thy cauſe: *but the Lord remembreth vs:* prouoke him not therefore; forget not the euerlaſting God that brought you vp; grieue not Ieruſalem that nurſed you.

Iob. 19. 14.
Ier. 30. 13.
Baruc. 4. 8.

There are ſome things that eſpecially affect the *memorie*, and we ſhall find all ſingular in God.

Aſſidnum, Mirum, Cognatum, Dulce, Decorum.
Triſte, Nouum, Munus, Amor, Ætas, Spes, Timor, Auctor.

Hugo in Pſal. 105. 22.

Are we mindfull of things frequent and *vſuall:*

Act. 17. 28. In God wee liue, moue, and haue our being.

Isa. 9. 6. Of things *wonderfull?* His Name is wonderfull; The Mighty God, The Euerlasting Father.

Ib. 16. Of things neere vs or persons *alyed?* Wee are all his off-spring.

Psal. 34. 8. Of *pleasant* things: O taste and see how the Lord is good!

Psal. 45. 2. Doe wee remember *Faire, Beautifull, Goodly things?* He is fayrer then the children of men.

Lam. 1. 12. *Sadde* and *sorrowfull* things? Behold and see if there be any sorrow like that of the Son of God.

Ier. 31. 22. *Gifts?* There is a New-yeeres gift: The Lord hath created a New thing in the earth: A woman shall compasse a man.

Iob. 3. 16. *Loue?* God so loued the world, that he gaue his onely begotten Sonne.

Eph. 5. 1. 1. *Pet.* 2. 2. Carry wee in memorie our *age?* wee are his deare children; as new borne babes.

Phil. 3. 21. Any thing we *hope* for? No hope to that for the Sauiour, who shall change our vile bodies.

Eccl. 1. 8. Any thing we *feare?* There is one wise and greatly to be feared, the Lord sitting vpon his throne.

Iam. 1. 17. Our *Benefactours?* Euery good and perfect gift is from the Father of lights.

Ps. 77. 10. 11 King *Dauid* had infirmities and did beare them, but *this* was his supporter: I will remember the yeares of the right hand of the most High. I will remember the workes of the Lord: Surely, I will remember thy wonders of olde. *Wonderfull* are the

the workes of Nature: but more wonderfull are the workes of grace in our *Iuſtification.* A *wonder* it was that the *dead* was rayſed: but a greater wonder that a poore *fiſherman* whoſe hands were practiſed in his old torne netts, and feete in the ſlime and mud of the ſea, ſhould haue the power on a ſuddaine of conuerting ſoules. A *wonder* thats aboue all wonders, that the *Creator* ſhould become a creature; with his *bloud* reſtore the loſt ſheepe from death to life; yet thus *He* hath remembred his holy Couenant to deliuer vs from our Enemies.

Hil. 2. de Trinit.

Ruffin.

Lu. 1. 74.

Can a *woman* forget her ſucking child, that ſhe ſhould not haue compaſſion on the ſonne of her wombe? *they may:* yet God will not forget vs. *He remembreth* vs, that wee may remember him. *This* made thoſe who receiued bleſſings vnexſpected from God, to keepe ſome ſpeciall memoriall; as *Leah* conceiuing and bearing a ſonne, ſhee called his name *Reuben*, for ſhee ſayd, The Lord hath looked vpon my affliction, now therfore my husband will loue me. She bare another ſonne and called him *Simeon*, Becauſe the Lord hath heard that I was hated, He hath giuen mee this ſon alſo. Hence the name of *Immanuel* God with vs, *Iſay* the helpe of the Lord, *Gabriel* the ſtrength of God, *Gamaliel* the Reward of God: *Ieremy* the high of the Lord; *Ioſeph* the encreaſe of the Lord, *Iſrael* preuailing in the Lord, *Theodorus* the gift of God, *Nathaniel* the gift of God, *Mathew* Gods gift, *Lazarus* the helpe of the

Iſa. 49. 15.

Gen. 29 32.

Verſ. 33.

Philo.

God, *Raphael* the phyſicke of God, *Samuel* placed of God, *Theophylus* a louer of God, *Tobias* the Lord is good, *Zachary* the memorie of the Lord. Therefore *Hagar* hauing an Angel to come to her by the Well, to tell her of *Iſhmael* whom ſhee ſhould bring forth, the name of the Well was after *Beer-lahai-Roy*. The Well of him that liueth and ſeeth me. By *liuing*, vnderſtanding her ſelfe, that liued after this glorious ſight. By *ſeeing*, God who ſeeth our afflictions. Thus *Abraham* called the place of *Iſaacs* deliuerance *Iehouah-ïyreh*, The Lord will ſee or prouide, which ſome take to be a propheeie of the Temple which ſhould afterward be built at *Ieruſalem*, where the Lord would manifeſt and ſhew himſelfe. Others collect hence an argument of our confidence: all other meanes fayling; to caſt our care vpon God, as *Abraham* did, who had another ſacrifice prouided in ſtead of his ſonne, which he thought not vpon. Thus *Iacob* hauing viſions of comfort roſe in the morning, and ſet vp the ſtone that he had vſed as a pillow, for a pillar, calling the place *Bethel*, the houſe of God; a *pillar* not for adoration but commemoration, *yet* that annointed pillar was a figure of Chriſt, who is ſo called of his annointing. *As now*, he teſtified his thankfulneſſe for the viſion of the ladder, ſo afterwards hauing wraſtled with an Angel, he called a place *Peniel*, The Face of God. For, ſaith he, I haue ſeene God face to face, and my life is preſerued, that his poſteritie might remember the place and viſion: he ſpake with him

Gen. 16. 14.

Gen. 22. 14.

Chald. Par.

Calu.

Gen. 28. 19.

Aug. l. 16. ciu. 38.

Gen. 32. 30.

pra-

præſens præſentem, he talked with God preſent, as *Moſes* with whom *God* did ſpeake mouth to mouth, and apparantly, not in darke ſpeeches. Thus he being deliuered from *Eſau*, erected an Altar, and called it *El-Elohe-Iſrael*, God the God of Iſrael; erecting as it were a Chappell vnto God, calling the *Altar God*, the ſigne by the thing ſignified; ſo the *bread* in the *Euchariſt* is called, the Body of Chriſt: ſo *Moſes* built an Altar, and called it *Iehouah Niſsi*, The Lord my banner: and *Dauid* here hath his Memoriall, *When I remember.*

Mercer.
Num. 12. 8.
Gen 33.20.
Exod. 17. 15.

Which is the *ſhame* of many in theſe dayes, and reproueth their dulneſſe who are like thoſe *Cittizens* againſt whom when a great King came and beſieged it, and built great bulwarks againſt it: a poore wiſe man by his wiſedome deliuered that Cittie, *yet no man remembred that poore man.* They are like *Ioaſh* the King, who remembred not the kindneſſe which *Iehoiada* did to him, but ſlew his ſonne *Zechariah* the Prieſt: like *Syria* that forgetting the God of ſaluation, had a harueſt of deſperate ſorrowe; like *Babylon*, ſaying, I ſhall be a Lady for euer, not laying the word to her hart, neither remembring her latter end, and therefore in a moment, had loſſe of *children* and *widowhood* to come vpon her in her perfection; they drinke and *forget the lawe*, and peruert the Iudgement of any of the afflicted:

Vſe 1.
Eccl. 9. 14. 15
2. *Chr.* 24. 22
Iſa. 17. 11.
Iſa. 47. 9.
Pro. 31. 5.

Doe not wee forget the things which our *eyes haue ſeene?* Do they not depart from our hearts? Doe

Deut. 4. 9.

Isa.57.1. Doe we teach them our sonnes? The *Righteous* perisheth, and no man layeth it to heart. *We remember* the least wrong of another to vs, and forget the greatest of our sinnes against God. *We write iniuries* in Marble, but benefits in the sand. Wee forget our *Founders, Patrons, Benefactors.* Wee remember not the hand, nor the day when we were deliuered from the enemy, from the land
De.6.12. of Egypt, the house of bondage, the *doctrine of Rome:* the *Spanish Inuasion:* wee forget the tossings of the *Palatinate, Bohemia*, and *those sweet Royall Princes liuing amongst Strangers.*

Ge.41.51. Euery one may be called *Manasseh.* Forgetting. *This was* the sinne of *Israel*, now of *England.*
Pr.2.17. Wee are like the strange *woman* that forgat the couenant of her God. *It is storied*, that in a great battaile, many being slaine, and the bodies vnburied, there followed a great Plague; and this
Vincentius in speculo histor. so infected men, that they forgat their fathers names, their childrens, their owne names: I am sure our forgetfulnesse of God, and our *Idolatrie*, brought the last Plague among vs. There was a Plague in this *Iland* vpon an Ecclipse of the Sun,
Matth.7.c.13 *Anno Dom.* 644. when the shauing of the Clergie, Latine, Seruice, Inuocations of Saints, were added (with other Idolatrous corruptions) to the Church: whereupon the death of the Emperor *Constance* followed. Haue not we made an *Idoll* of this Citie, which hath stood 2733. yeares, and being infected with the number of our people *Danids sinne:* boasted of the multitude of heads,

Since the building of *London.*

riches,

riches, buildings: *that* this was the *Imperiall* Citie of the Kingdome, *Chamber* of the King, that with *Laodicea* wee were rich, encreased with goods, and had need of nothing: that with *Tyrus* our Citie hath beene repleniſhed, the harueſt of the time her reuenue, a ioyous Citie: her *Merchants Princes*, her Traffique the Honourable of the earth. Haue not Parents gloried in the number of their children, and ſet too much their hearts vpon them? Haue wee not aſcribed our peace to the ſtrength of our arme, and not to him, who teacheth as he did *Dauid*, our hands to warre, and our fingers to fight? *For this we had a Plague*, and as a Peſtilence followed *Idolatrie*, ſo often a warre followeth. They choſe new Gods, there was warre in the gates: *As warre followeth*; ſo famine: When the land ſinneth, I will breake the ſtaffe of bread, and will ſend famine vpon it, and cut off man and beaſt from it. *Such is that* threat: If yee will not be reformed, I will ſend the *Peſtilence* among you, and yee ſhall be deliuered into the hand of your enemie. A conſumption, a feauer, an extreame burning; the ſword, hunger, thirſt, nakedneſſe, want of all things: *All theſe things for forgetting the Lord.*

Yet: How many doe lightly eſteeme this great token of Gods wrath, The *Plague which made Dauid pray?* Remoue thy ſtroke away from me, I am conſumed by the blow of thine hand: O Lord thine arrowes ſticke faſt in mee, and thy hand preſſeth me ſore, when he had the Plague.

Re. 3.17.

Iſ. 23.8.

Pſ. 144.1.

Iud. 5.8.

Ez. 14.13.

Le. 26.25.

De. 28.22.48.

Pſ. 39.10.

Pſ. 38.1.2.

It made *Ezechias* complaine, that as a Lyon, ſo the Lord did breake his bones; that like a Crane or a Swallow, ſo did hee chatter; mourne as a Doue: that his eye did faile with looking vpward; For *morbi natura indomita erat a mediis naturalibus*, and therefore God challengeth the cure of it to himſelfe. I haue heard thy prayer, I haue ſeene thy teares, Behold I will heale thee. *Hezekiah* was ſicke to the death, and prayed to the Lord: *Iſai* prayed, the Prieſts prayed, the Courtiers, the people; yet hee muſt pray himſelfe: then *God* ſpake and gaue moſt comfortable ſignes of his fauours: So hath hee *miraculouſly, ſuddenly, moſt graciouſly*, ſtopped the current of his fury amongſt vs. *Hee hath not dealt ſo with others.* How *fearefull* was that Plague, in *Phrygia, Galatia, Capadocia, Cilicia*, when no one remedie could be found for any infected? *That* among the *Vandals*, when according to the Prouerb λοιμὸς κατὰ λιμόν, after a famine the peſtilence was ſo great, that the liuing could not burie the dead, and the high wayes were full of carkaſſes: *That* vnder *Iuſtinian*, when in *Conſtantinople*, and neere there abouts, there dyed at leaſt fiue thouſand, and ſometimes ten thouſand in one day.

That mẽtioned by *Euagrius*, which ran ouer the whole world, when men might haue cõplained,

Macies & nona febrium terris incubuit cohors.

It continued 52. yeares: he loſt his wife, many of his children, the greateſt part of his kindred: *whomſoeuer* it tooke, it diſpatched out of the way.

Is.38.14.

Iun. annot. in 2. Re. 20.

2.Ki.20.5.

Dr. Prideaux in a learned Sermon on it before King IAMES.

2.Chr.32.24.

Euag.l.2.c.6.

Cent.5.c.3.

Procop.l.11.de bello Perſico.

Euagr.l.4 c.28.

Hor. l.1.Od.2.

way. It exceeded all diſeaſes that euer were before. *How* fearefull was that Plague in *Alexandria* deſcribed by *Euſebius?* Now all is repleniſhed with lamentations. Euery man howleth through the Citie: *There is no houſe where a dead carkaſſe is not found.* *Euſeb. l. 7 c. 21*

That in *Rome*, when, ſaith *Chronicon Fuldenſe*, ſcarce the tenth man remained aliue; nay, but ten men in all were preſerued, ſaith *Chronicon Iſenacenſe*. I leade you too farre. To keepe in our owne *Kingdome* and neere home. In the Reigne of *Edw.* 3. there was a Plague in this Kingdome that tooke away *more then the halfe of men*, and in one yeare *of this*, in the *Charter houſe* were buried aboue *fifty thouſand:* and it diſpeopled almoſt vtterly a great Towne, *Wallingford in Berkſhiere*, bringing 12. Churches to 2. *Anno* 1213. *Sa. Dan. Anno* 1348. *Cambd. Berkſh.*

See how much *more ſparing* the *Lord* hath been of vs: your *memory* may be freſh, in recalling to minde that Plague, in the beginning of the Reigne of *Royall King* IAMES, from the 23. of December, *Anno* 1602. to the 23. of Decem. *Anno* 1623. wherein there dyed *thirty thouſand* fiue hundreth, ſeuenty eight; and this to be ſtayed, that the next yere there dyed in *London* & the Liberties; but *foure thouſand, two hundreth, ſixty three of all diſeaſes:* And in this late Viſitation, God ſo manifeſted his mercie, that from the 25. *of Auguſt* it decreaſed, from 3344. to 2550. and then to 1672. and then to 2551. and then to 852. and then to 538. And this laſt weeke but *Anno* 1602. The red Croſſe.

to three; and Lord let thine Angel not ſtrike any one more among vs with the Plague.

Vſe 2. *Let this remembrance euer be written on the dores of our hearts:* Say not as *Babylon*, I ſhall be a Lady for euer. *Dauid* fore-ſaw a *curſe* vpon it for that pride of heart. Happy ſhall he be that taketh and daſheth the little ones againſt the ſtones: It was fulfilled, *the enemie came,*

Isa.47.9.

Psa.137.9.

Virg. En.2. *Natum ante ora patris, patrem obtruncauit ad aras.*

Let not the Merchant burthen his memorie only with his Creditours, nor the *Lawyer* with his Clyents, nor the *Landlord* with his Rents, nor the *Husbandman* with his Cattell, nor the *Captaine* with his Souldiers, not the *Phyſitian* with his Patients: but *let all keepe a Regiſter of this blacke Plague in red letters, in the Ephemerides of their memory, and the ſtaying of it.*

De rebus Moſcouiticis fol.11. It was not the ſeaſon and *coldneſſe* of the weather that ſtopped it. *Poſſeuinus* writes, that when hee was *Ambaſſadour* for the *Pope* in *Moſcouia*, the Plague which had ſcarce euer beene heard of before in that Country *(ob intenſiſsima frigora)* by reaſon of extreame colde, yet killed then many thouſands. It was not a *Popiſh Prayer* to Saint *Roche.*

Dr. Rain. de Idol. l.1.c.6. ſ.7.

Tu qui Deo es tam charus,
Et in luce valde clarus,
Sana tuos famulos,
Et a peſte nos defende.

God

God alone is our defenſe; *forget him not.* The wicked ſhall be turned into *Hell*, and all the Nations that *forget* God Study not for a vainglorious *commemoration* of thy good workes after thy death. Set *God* as a ſeale vpon thine heart, as a ſeale vpon thine arme. Hee is as a *bundle of Myrrhe* vnto vs, let him lye all night betwixt our breaſts; neuer *breath* but remember him; at *morning, noone, and night:* at thy *lying* downe, and riſing vp: ſtaying at home, or going a Iourney. This *Remembrance* ſhall put vs in minde of our Profeſsion and heauenly Countrey. *It* ſhall ſhut the dore to all vncleane actions. It ſhall *comfort* vs when we are alone: Let him bee the α and ω of our remembrance.

Pſ. 9. 17.

Ca: 8. 6.

Ca: 1. 13.

Naz. Or. 1. *de Theol.*

When the *Iewes* were building in *Ieruſalem*, the Nations whom Noble *Aſnappor* brought and ſet in the Cities of *Samaria*, wrote to *Artaxerxes*, telling him; If this Cittie be builded, then will not the *Iewes* pay tole, tribute, and cuſtome, and ſo thou ſhalt endamage the reuenue of the Kings: Becauſe we haue *maintenance* from the Kings palace; it was not meete for vs to ſee the Kings *diſhonour*, therefore haue wee ſent and certified the King. *The greateſt diſhonour to God is to forget him:* and would we but Remember what he hath done for vs, wee would not ſo ſuffer his *Word* to be deſpiſed, *Miniſters* wronged, his holy day to be prophaned; and other ſinnes to out-braue Authoritie, which in time will pull another *plague* downe. It was a graue *concluſion* of the *Senatours* of *Troy*,

Ezra 4. 12. 14.

Homer. Iliad. concerning *Helena*, the worlds wonder for beautie and excellent parts; That though shee were such a one and vnmatchable, yet *Rid her hence*, say they, rather then to vs and our posteritie; πημα λιποιτο: She should abide here for a snare and destruction. The counsell was wise, but Indulgence refusing it: it brought forth twentie foure bookes of *Iliads*, & an *Iliad* of miseries. The Philosopher elegantly applyeth it to any vice, seeme it neuer so delightfull. *O that* wee would banish from vs the vice of our Kingdome, Forgetfulnes of God. *O that* wee would Remember that from him, we haue whatsoeuer good thing wee haue, and deliuerance from all euill. *He giueth his Angels charge* of vs, to keepe vs in all our wayes: which charge is not onely begun to be executed in *Baptisme*, as some would haue it, or when there is the vse of *Reason* manifested, but in the *birth*, yea in the *conception*. Sure it is, they watch ouer vs, and yet all see it not; and when they see it, it is by the effect of their Ministry: For though their Ministry be certaine, yet the Manifestation of it is extraordinary.

Ar. Eth. 1. c. 9.

Psf. 91. 11.

Or to: 5. in Mat. primas. Hcb. c. 1.

Mr. Greenham in graue counsl.

He by the heauens giueth vnto vs Influences, least we languish with famine.

He feedeth vs with the fruits of the earth.

He blessed our Land by the gouernment of famous Queene *Elizabeth*, who with so long, so great wisedome and felicitie gouerned her Kingdomes, as the like hath not beene read or heard of (sayd Learned King IAMES when he reigned

Basil. Sup. Præf: ad Ieſ.

in

in Scotland) either in our time, or ſince the daies of the Roman Emperour *Auguſtus*. *Lopez* was ſet on to poyſon her by *Holt* the Ieſuit: ſo was *Squire* by *Walpoole* the Ieſuite; *Parry* was authorized by the Pope to murther her, commended by him for intending it, abſolued from all his ſinnes for purſuing it, and aſſured of merit for performing it. And when armed for the point, *was confronted by her, amated with her preſence*, and preuented by him that keepeth *Iſrael* and neuer ſleepeth. *The ſame Right hand of the Lord*, deliuered King *Iames* himſelfe, of bleſſed and worthy memory, from the blow by the POVVDER-PLOT, a deſignment like thoſe which *He* ſpake of, *Plus famæ apud poſteros quam fidei habituræ*, which are and ſhall be rather memorable for the ſingularitie, then credible for the horror. *A deliuerance* of our whole State, and while we haue *pennes* to write, *tongues* to ſpeake, a *generation* liuing, or a *poſteritie* ſucceeding, wee will report it, and repeate it to God with *Dauids Memorandum*; Remember O Lord the children of *Edom* in the day of *Ieruſalem*, who ſayd, *Raze it, raze it*, euen to the foundation thereof. *EDOM* ſignifieth *Red*, and he was ſo called, becauſe he deſired and longed for the *red pottage of Iacob*. Doe not they thirſt after our bloud? A *generation* ſpoken of by *Obadiah*: concerning *Edom*. An *Ambaſſadour* is ſent: By *Iſai*, a ſword is made fat with the bloud of Lambes, and a great ſlaughter in the Land of *Idumæa*. By *Amos*, Thus ſaith the Lord, for three tranſgreſſions of *Edom* and

Quodl. l 1.

Stow:

Card: com: his letters.

Lin: Dec. 1. *l.* 2.

Pſ. 137. 7.

Ge. 25. 30.

Obad. 1.

Iſ. 34. 6.

Am. 1. 11. and for foure, I will not turne away the punishment thereof; becauſe he did purſue his brother with the ſword, and did caſt off all pitie, and his anger did teare perpetually, and kept his wrath
Ie. 49. 10. for euer. By *Ieremy*, I haue made *Eſau* bare, I haue vncouered his ſecret places, and he ſhall not be able to hide himſelfe; his ſeed is ſpoyled, and his brethren, and his neighbours, and he is not. By
Ez. 25. 14. *Ezekiel*, I will lay my vengeance vpon *Edom* by the hand of my people *Iſrael*, and they ſhall doe in *Edom* according to mine anger, & according to my fury; and they ſhall know my vengeance,
Mal. 1. 4. ſaith the Lord God. By *Malachy*: whereas *Edom* ſaith, We are impoueriſhed; but we will returne and build the deſolate places: Thus ſaith the *Lord of Hoſtes*, They ſhall build, but I will throw downe, and they ſhall call them, *the border of wickednes*, and the people againſt whom the Lord hath indignation for euer: and *King Dauid* zealouſly would haue *ſet vpon it*, Who will leade me into *Edom*? wilt not thou *O God*? wilt not
Pſ. 108. 11. thou O God goe forth with *our Hoſtes*? Let *Genebrard* interprete it of the Church oppreſſed by the *Turkes*; It ſhall bee the endeauour of *Religious Kings* againſt *Rome*: there the *Edo-*
Ge. 25. 25. *mites*, *Eſauites*, *Idumeans* lurke. *Eſau* came out of the wombe *Red*, betokening his *bloody diſpoſition*; and all ouer *hayrie* which was *extraordinry*; for children *vſually* are borne only with *haire* on the head, eye-lids and eye-browes, and afterward it groweth on other parts; and ſuch *hairy*

con-

conceptions are not without much griefe & trouble, cauſing *loathſomnes* in the ſtomacke, *heart-burning* and ſuch like. *Eſau* was a cunning *Hunter*. *Eſau* had three names, *Eſau* of *Gnaſchah* to make, which is *paßiuely* to be taken, comming forth with haire as a perfect man: not *actiuely*, as though he ſhould be prompt in his buſineſſe. *It applieth it ſelfe, to the Romaniſts*, whoſe *bloudy, rough, turbulent, equiuocating* diſpoſitions are moſt apparant: *Hungry Hunters* after the true Church of God. *Remember* thoſe children of *Edom*; and remember *that God*, who hitherto hath preſerued vs. Let vs ſay, He is our refuge, and our fortreſſe, our God; in him will we truſt.

Perer.

Ge.25.7.

He deliuereth thee from the *ſnare of the Fowler*, and from the *noyſome peſtilence*.

Pſ.91.3.

It is a warrant for *Gods care*, prouidence, help, protection, in any thing that may fall out to the *body* by naturall cauſes, wicked men, or our owne corruptions. *Let vs euer remember this:* Remember not *piles of buildings*, pictures, paintings, flowers, and other toyes which cannot help, but take that *foureſold remembrance*.

R.Salo.l.3.c.52.dubiorum.

Memento peccati vt doleas.
Memento mortis vt deſipias.
Memento diuinæ Iuſtitiæ vt timeas.
Memento miſericordiæ ne deſperes.
Sinne, Death, Iudgement, Mercie.

I powre out my ſoule in me.

Segunda pars.

It was a *comfort* that God had deliuered him, and therefore his ſoule is (as it were) melted into

Vatablus. Gen. Note.

ioy, that he was deliuered. *God was pacified.* He was very glad, his wits were disperſ'd, and as it were rauiſhed. Hee was *enlarged*, and ſcarce can containe himſelfe, ſorrow being driuen away: As *ſorrow* ſaith, *H. de vict.* keepeth in the ſoule, ſo *ioy* powreth it out. Therefore (ſaith *Dauid*) Truſt in him at all t mes, powre out your heart before him: *God is a refuge for vs.*

Thom. Calu. Ianſe Genebrard. Pintus.

Pſ.62.8.

The ſoule is the whole inward man, wherewith this *maſſe* of clay is quickned and gouerned, hauing ſeuerall names according to her ſeuerall offices in the body. *Quickening* the body it is called the *ſoule*: hauing an *appetite* to any thing, it is called the will: for *knowledge*, the *minde*: for *recordation*, memory: for *iudging* and diſcerning *reaſon*: for giuing breath ſpirit: for apprehending outwardly, ſence. The *ſoule* is the life of the body, *God* is the life of the ſoule, a d as the *body* is dead, when not vegetated by the fiue ſenſes of the body; ſo the *ſoule* is dead, that is not truly humbled to *God*. But God is good to an humble ſoule; he meeteth it, embraceth it, and God ouer all, bleſſed for euer, *marrieth* it. An *humble ſoule* hath two wings, *Feare*, & *Hope*; Feare in iudgement, Hope in mercy: ſo *Dauid* in his ſoule powred out in him. Hee confeſſed, Thy iudgements are good: *To the wicked*, croſſes are curſes; but *to the godly*, corrections onely of a Father, not to deſtroy, but to try and purge: and as the *Rod* maketh, the *Scholler* learne: ſo *knowledge* by *affliction* is beaten into vs, by po-

Aug. de Eccleſ. dogmatibus c.34.

Bar ſe. 3. ex minor.

Id. ſe. 68. in ca.

Id. in ſent.

Pſ.119.39.

uerty,

uerty, ſickneſſe, and the like: *And as a woman* that hath ſore trauaile, when ſhee is deliuered, reioyceth that a man-childe is brought into the world: ſo the *ſeruants* of God are in ſorrow, till by troubles they are made the *children of God.* Through the *Sea* and wilderneſſe, we muſt paſſe, if we would goe to *Canaan.* Herein God is our guide; hee can make vs as water ſpilt on the ground, which cannot be gathered vp againe, and expecteth the powring out of our ſoules in vs. 2.Sa.14.14.

There is a *bad effuſion*, when men no ſaſter receiue the word, but they powre it out againe, as he that earneth wages, & putteth it into a bagge with holes, the brand of *Ruben:* vnſtable as water: But there is a *good effuſion* of the ſoule, by confeſſion, prayer, deuotion, humility, and teares. To this end is the beating of the breaſt, as we ſee in the *Publicane.* This was the cuſtome of *Hilarion*, to beate his breaſt in prayer, as if he deſired with his hands to take reuenge vpon his ſad thoughts: and ſurely in the godly, *obtritio cordis, tuntio pectoris*, the ſmiting of the breaſt, is the ſtamping, beating downe, and bruſing of the heart. Agg.1.6. Oz.49.4. Cyr.Lu.18.13. Hier.in vita. Aug.in Pſ.31.

This hath often teares, as in *Hannah* who was in bitterneſſe of ſoule, and prayed vnto the Lord, and wept ſore: which is the foode of the ſoule, and which *feaſted* Chriſt more then all the prouiſion of *Mary Magdalen* beſides: while we eate the bread of *ſorrow*, drinking the *wine* of com- 1.Sa.1.10. *Luctu anima paſcitur, cum ad ſuperna gaudia flendo ſubleuatur.* Gr.5.Mor.7.

punction, wee hunger and thirſt after heauenly things, and ſhall be comforted. This is the conſtant *alimonie* of the righteous, at dinner and ſupper, in life and death, in proſperity & aduerſity. The Prouerb is true,

Ἀγαθοὶ δὲ ἀριδάκρυες ἄνδρες.

Boni autem valde flebiles viri.

Iob.33.20. In this caſe was *Iob*, when his life abhorred
Iob 16.13. bread, and his ſoule dainty meate: When hee complained that his gall was powred out on the ground.

Pſ 6.3. Thus *Dauid* when his *ſoule* was ſore vexed, and
Pſ.13.2. he cried, Thou O Lord how long? *When* his *expectation* was not ſatisfied: How long ſhall I take counſell in my ſoule.

Pſ.142.2. *When* hee powred out his complaint before God, and ſhewed before him his trouble: *but* now he is deliuered, and his ſoule is powred out in thankſgiuing.

Vſe 1. *How iuſtly may this condemn: many*, who are ſo fooliſh and ſlow of heart, that they neuer ſtirre vp their ſoules to the ſeruice of God, but ſuffer the *body* like a *thiefe* to rob it: The *body* is deified, but the *ſoule* pined and famiſhed: no bread of life is ſought to ſtrengthen her: no Goſpell of peace to comfort her: no deuotion to cheriſh her.

Some ſell their ſoules: as couetous & vſurious Monſters, who for wealth will commit any rauine, robberie, theft, periurie, falſe merchandiſe, ſimonie.

There

There is not a more wicked thing then a couetous man, for ſuch an one ſetteth his owne ſoule to ſale. Ecc.10.9.

Some caſt away their ſoules, as the enuious and furious, for nothing. The *couetous* man hath wealth: The *Epicure*, pleaſure: The *ambitious* proud vpſtart, honour: The *Glutton*, meate and drinke: but the *enuious* man conſumes himſelfe in pining, being *a thorne-hedge couered with nettels.*

Some *lay their ſoules* to pawne to Sathan, that they may ſwimme in the world proſperouſly and wantonly, running on in ſinne ſo long, being deafe to God, caring neither for words nor iudgements, ſo ſoked in ſinne, that they cannot redeeme theſe pawnes, becauſe they can not repent.

Yet God crieth by his Prophets: *Oh doe not* this abominable thing that I hate: *but* if we encline not our eare to turne from our wickednes, his *furie* muſt be powred forth, to cut off man and woman, childe and ſuckling, and leaue none to remaine. *Wee may forget*: but God remembreth vs, *our Fathers*, our *Kings*, our *Princes*, and the *people* of the Land; and *woe* vnto their ſoule, who declare their ſinne as *Sodome*, for they haue rewarded euill vnto themſelues. Ie.44.4.

Which may teach vs to remember the Lord, in powring out our ſoules in all deuout and humble acknowledgement of his mercies, leaſt our ſoules abhorring him, his *ſoule* loathe vs. Iſ.3.9. *Vſe.* Zac.11.8.

Lor. in Pſ. 17. 9

It is reported, that at a Sermon of *Vincentius Ferr:* one was ſo moued in ſpirit, that his face ſhined on the ſuddaine very glorious. *O that* when we heare the *great workes* of the Lord, wee would ſtirre vp the graces of God within vs, *that the Spirit* of God might not be quenched in vs.

Nothing is more precious, then the ſoule within vs, which made *Dauid* pray: Mine eyes

Pſ. 141. 8. are vnto thee, *O God the Lord*, In thee is my truſt. Leaue not my ſoule deſtitute. Ariſe, O Lord,

Eſ. 17. 13. diſappoint him, caſt him downe: Deliuer my

Pſ. 25. 20. ſoule from the wicked, which is thy ſword. O keepe my ſoule, and deliuer me. Let mee not be aſhamed, for I put my truſt in thee.

In a well diſpoſed Chriſtian, the body is ſeruant, the ſoule is Miſtris, but in an *infected* perſon the body is predominant: *Take heede of this Plague:*

Se Ep. 101. The body is but the weight and burthen of the ſoule: while this oppreſſeth, the ſoule is in priſon.

Heb. 12. 5. *Forget not* the exhortation which ſpeaketh to you as children.

He. 13. 2. *Forget not* to entertaine ſtrangers, for thereby ſome haue entertained Angels vnawares.

Oſ. 4. 6. If we reiect knowledge, and *forget* the Law of our God, he will alſo forget our children: *O be not as Ieruſalem*, hauing her filthineſſe in her skirts; ſhe remembred not her laſt end, therefore

La. 1. 9. ſhe came downe wonderfully, ſhe had no comforter, the enemie magnified himſelfe.

Before we be driuen to remember the Lord in

farre

farre countries: Let vs ſet our heart and our ſoule to ſeeke the Lord: *If we returne to* the Lord with all our heart, & with all our ſoule, and pray, our ſupplications ſhall bee heard, our cauſe maintained, and wee ſhall be forgiuen. Zac. 10. 9. 1 Ch. 22. 19. 2. Ch. 6. 39.

Remember this late mercy in the midſt of Iudgement; *Extoll* the admirable lenity of the Lord towards vs, who hath *gleaned* but ſome, when *all feared to be cut downe.* The *yeares are not many* ſince the Lord with a *famine* did ſhake many parts of this Land; a terrible ſword, which made *Iulius Cæſar* in all his warres, to conquer more by famine, then the ſword. It made *Lyſimachus* in *Thracia* to yeeld himſelfe captiue to *Domitian* the Emperour; it brought vp that bloody *Law* amongſt the Soldiers of *Cambiſes*, marching toward the *Æthiopians*, that the Tenth among themſelues ſhould be killed in the Army, to aſſwage hunger: It made the *Roman Mothers* eate their owne children: The *Athenians* vexed by *Sylla*, to eat the greene *graſſe* of the fields, and *moſſe* of the walles: *Alexander* to eate his Camels, Elephants, and other beaſts, that carried luggage for the warres: the *Hymm* to eate their Dogges: It made *Abraham* flye from *Canaan to Egypt*; *Iſaack* to *Abimelech* King of the Philiſtines; and all the ſonnes of *Iacob* to goe to *Pharaoh* King of Egypt: *God like the Phyſitian maketh vs faſt, to recouer health*: Vpon Famine, haue wee beene ſo humbled as wee ſhould haue beene? Anno 1587. Euſ. Joſe. Q. Curt.

The

Anno 1588. &c.

The yeares are not many therefore, since the the Lord threatned vs with another sword; that of a *Barbarous* Nation to deuoure vs; how soone was it forgotten: *This yeare* therefore the Lord seeing vs wantonly secure, and sleeping, and snorting in our sinnes, drew another sword a-

Psa. 91. 3.

gainst many parts of the Land, *by a Plague*: This is the *snare* of the Hunter, it catcheth suddenly; some walking, some feeding, some sporting, some

Ps. 91. 5. Metonimia, ab Effectu.

waking, some sleeping: It is the *terrour by night*, breeding many terrours and feares in the night; the *night* being a solitary time, and *solitarines increaseth feares*; the *night* being a time of Incen-

Euthym.

diaries and Robbers, which set vpon men vnawares; a time of *feare*, in regard of the weaknes

Rickel. Eugub. Geneb. R. Kim.

of the *Imagination*, or of *terrible dreames*, or sudden *affrights*: a time terrible to *trauelers*, where the least noise amateth them.

Silius Ital.

Per noctem metantur agros, sonus omnis, & aura
Exterrent, pennaque leui commota volucris.

v. 5. Chald.

It is the *arrow* that flyeth by day: *Sagitta Angeli mortis quam emittit interdiu*, the arrow of the Angel of the Lord sent forth in the day, cõming swiftly, striking suddenly, wounding deadly: It is the *Lyon, Adder, Dragon*: No beast for strength cõparable to the *Lyon*; so no disease so deadly as the *Plague*: such as the *Aspe* biteth, are smitten with a numnes throughout all partes, and there

v. 13. Plu. 8. 15

followeth coldnesse, gasping, heauinesse in the head, sometimes heat and burning in the body: Are not such *Symptomes* in the *Plague*: A *Dragon*

tearing

tearing in pieces with all violence, ſparing none; which moued *Reuerend Beza* being ſicke of the Plague at *Lauſanna*, not to ſuffer *Caluin* & *Viret*, thoſe zealous Lights to come to him when they offered it freely, leaſt they ſhould bee infected, becauſe hee preferred the benefit of Gods Church, before his owne particular comforts. *B. de peſt.*

The *Plague* is Gods hand, *Iad Iehouah*, becauſe the might and power of God is more manifeſted in this then in other puniſhments. O let not this *hand* be out of our ſight, but as that hand that wrote at *Balſhazars* feaſt; and thereupon his countenance was changed, his thoughts troubled him, the *ioynts* of his loyns were looſed, and his knees ſmote one againſt another: ſo let the remembrance of this great late *Plague* humble vs, and make vs mourne; but vpon the *deliuerance*, Let vs powre out *ſoules* in vs, and let vs reioyce. *2.Sa.24.14.* *Da. 5.*

It was a ſanctified *remedie*, which reuerend M. *Greenham* vſed, being often in his publick Miniſtery and priuate conference, troubled with a ſuddaine failing in his memorie: ſo as by no means he could recouer himſelfe in thoſe things he purpoſed to ſpeak. *He would preſently groane in his heart*, and humble his ſoule vnder the holy hand of God. O *let vs* with groanes lament our dull forgetfulneſſe of the great workes of God. *Greenh.* graue Counſ.p.23.

Socrates complained, that after the vſe of letters, the Art of *memorie* decayed; for the care which before was had in heart and memorie, afterward was put in bookes; and that which was

committed to the minde, was after put in truſt in writing. O let that *flying rowle of Gods iudgement*, which lately hath gone ouer the face of the whole earth, and *cut off* ſo many, and entred into *houſes*, and remained in the *midſt* of them, and *conſumed the houſes*, with the *timber* and the *ſtones*, euer be in our memorie.

Zac.5.4.

Bookes not vſed gather duſt, and memory not imployed, will be dull and heauie. *Satban* deſireth to deale with vs, as *Heringius* did with *Bamba* his predeceſſour, a King of the *Gothes*; who gaue him a draught of drinke, *whereby he loſt his memory*. Let vs often *meditate* vpon the workes of God, Reade and Pray. *To reade* and not to meditate, is vnfruitfull. *To meditate* and not to reade, is dangerous for errours. *To reade* and meditate without prayer, is hurtfull. Let vs not be as *Ephraim*, who knew not that God healed them. *He it is* that hath drawne vs with cords of a man, with bands of loue: *Hee hath* taken off the yoke on our iawes: *He hath* layde meate vnto vs: *He turneth away* his anger, is as dew vnto vs: Hee *maketh Iſrael* growe as the *Lilly*: caſt forth rootes as *Lebanon*: his branches to ſpread: his beauty to be as the *Oliue* tree, reuiue as the *corne*, and growe as *the Vine*. All the wonders he doth, are to confirme our hope, raiſe vp our faith, and nouriſh our loue to him. *To remember* him, is like the delight which the Apoſtles had at the transfiguration of Chriſt. It is *ſweeter* then the hony and the hony-combe. *It is ſweeter* then

Sen.

Of.11.4.

Of.14.5.6.7.

Ber. ſe.4.de aſc.

Ecc.49.1.

the

the remembrance of *Iosias*, which was like the compoſition of the perfume made by the Art of the Apothecarie: ſweet as muſicke at a Banquet of wine. *If we* haue a minde to remember God, comfort will be neere in the mouth and in the heart. *Nothing* is more ready then this remembrance. It is an *eaſie medicine*, a ſpeedy cure, a pretious cordiall. It remoueth ſadneſſe, heauineſſe, *melancholly*, and bringeth with it ioy in the *holy Ghoſt*. Let vs then in the day of our *gladneſſe* offer ſacrifices for a *memoriall* before our God. In the way of Gods iudgements, *let vs* waite for him: *Let the deſire* of our ſoule be to his name, and to the remembrance of him: *Let vs looke* into the perfect law of liberty, and continue therein, not being forgetfull hearers, but doers of the worke, that wee may be bleſſed in our deedes. *Nu.*10.10. *Iſ.*26.8.

And *this is the worke of the day*, of our whole liues, to *powre out our ſoules in vs*. O let *vs then* enter into a couenant, to ſeek the Lord God of our Fathers, with all our heart, and with all our ſoule. *Then* hee will ſet his Tabernacle among vs, his ſoule ſhall not abhorre vs, hee will be our God. *Then* being inſtructed, his ſoule ſhall not depart from vs: wee ſhall not be left deſolate. *His ſoule ſhall delight in vs:* To this end are his mercies offered, and his deliuerances continued. 2.*Ch.*15.12. *Le.*26.11. *Ie.*6.8. *Iſ.*42.1.

How miraculouſly hath he of late deliuered many of vs, as he did the three children in the fierie furnace: *when* ſome were *conſtrained* to flye from *Application.*

Munster. this mountaine *of Moriah*, to the little hill of *Hermon*, as *Dauid*, where they could not looke out, but messages of Death, and *the encrease of the Plague in black bills*, was brought vnto them: *when* in this Citie the dolefull Bell ringing out, there was wringing of hands, & shrieking in the most places: *there* for a Father, *here* for a Mother: *there* for a Husband, *here* for a Wife: *there* for a Master, *here* for a Seruant: *there* for a Mistresse, *here* for an Handmayde: *there* for Children, *here* for Kinred. *Wee expected triumphes* for the *Coronation*, and alas! in stead of these, had *Funeralls of dead men*, who being weary of the earth, *went to triumph in heauen*: But *behold*, men cried vnto the *Lord* in their *trouble*, and hee brought them out of their distresses; *Hee made the storme a calme*, and the waters were still. *Let* the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemie, and gathered from the *East*, from the *West*, from the *North*, from the *South*, when they wandred.

Ps. 107. 29.

v. 23. 4.

Hath the Lord removed his anger? Let vs remoue that which was, and is the cause of his anger.

The Plague of the body being ceased, let not *SINNE* the plague of the soule, continue.

Sweepe your houses from swearing; *auoyd* the company of the vngodly; *get the inward marke* of Gods Spirit, by making your Election sure: *Let your selues bloud*, of enuie, hatred, malice, couetousnesse, and all vncharitablenesse. *Beware of*

dogges:

doggs: Infidels, as Chriſt calleth the Gentiles in his ſpeech to the woman which was a Syrophenician by Nation. It is not meete to take the childrens bread, and to caſt it to dogges. *Beaſts* without reaſon, forſaking the Creatour to worſhip the creature. *Ignorance* of the true God, and blindneſſe of heart, were in the Gentiles the Nurſes of *Infidelity*, and brochers of *Idolatry*. Theſe make men runne headlong, like the ſwine of the *Gergeſits*, into the maine Ocean of all vncleannes, and filthineſſe of fornication. *Beware of contemners of the Goſpell*, called dogges by Chriſt: Giue not that which is holy vnto the dogges, ſuch as will fully reſiſt the truth, and barke at the Miniſters of the word: *Beware of Schiſmatickes*, who though they be not altogether ſo dangerous as the *Blond-hounds of Babylon*, yet are they very troubleſome, *tearing the Church*, and running themſelues, & drawing others from the Church, and ſo from Chriſt: *Neuer goe abroad*, but with the *Pomander* of faith, full of the ſweet ſpices of good workes. *God hath beene mindfull* of vs, and can encreaſe you more and more, you and your children: The dead praiſe him not, but the *liuing* muſt bleſſe him: *O therefore that men would praiſe the Lord* for his goodnes, and for his wonderfull workes to the children of men. *An Euchariſticall ſong*, euer to be repeated for any bleſſing, as *Bernard* preſſeth it, ſpeaking of the cuſtodie of Angels: *O that men would praiſe the*

Mat.7.26.
Athan. de Idolis. Lact.l.2.di. Inſt.
Mat.7.6.
Anſel.
Pſ.115.12.
Pſ.107.8.
Ber.ſe.12.in Pſ.90.

Lord for his goodneſſe, for *Dauid* repeates it, v. 15. 21. 31. *Let them exalt him* in the congregation of the people: *Not* becauſe, as *Hugo*: Princes, forget to exalt God, but magnifie themſelues: *but* that all muſt exalt him, *high* and lowe, *rich* and poore, *olde* and young, *Princes* and Subiects: *And exalt him with a ſong in the Churches.* Amongſt other ſongs, take that eſpecially, *O giue thankes vnto the Lord, for he is good,* for his mercie endureth for euer. O giue thankes vnto the *God of Gods*, for his mercie endureth for euer. *O giue thankes to the Lord of Lords*, for his mercie endureth for euer. *A Pſalme*, which being ſung at the conſecration of the Temple, the *fire* came downe from heauen, and conſumed the burnt offering, and the ſacrifices, and the glory of the Lord filled the houſe. *A Pſalme which Ieboſhaphat* appointed ſingers among the Inhabitants of *Iudah* and *Ieruſalem*, in the wildernesſe of *TEKOA* to ſing, and then the Lord ſet ambuſhments againſt the children of *Ammon, Moab, and mount Seir,* which were come againſt *Iudah*, and they were ſmitten.

v.32. *Hugo. Baſ. Theod.* Pſ.136.1. v.2.3. *Caſſiodorus.* 2.Ch.7.1.3. 2.Ch 20.22. 23.

Let vs not vncharitably cenſure thoſe that are gone downe into ſilence, by the arrowe of the Plague.

Learned Geſner dyed of the Plague; a little before his death calling for ſome of his papers in his Studie, giuing a charge, that the world ſhould not be depriued of them: He that wrote *Thuanus.*

of

of *Stones, Gardens, Libraries, Measures, foure footed beasts, Birds, Fishes, of Hearts, Chirurgerie, Measures, Medicines.*

Francis Iunius, the glory of *Leyden*, the oracle of Textuall and Schoole Diuinitie; *rich* in Languages, *subtill* in distinguishing, in argument *inuincible*, dyed of the Plague: A fixed *starre* in the firmament of that Church; a *hammer* of Heretiques, *Champion* of the truth, the honour of the Schooles. *I could name* some of your owne religious Diuines in this Citie, who dyed of the Plague, for whom the Congregation may mourne, and would God the losse could be as easily supplyed, as lamented.

Reverend Bezaes family had the Plague foure times. Arg in Ps. 91.

Resolute Camillus, dyed of the Plague, hauing saued his vnthankfull Country from the *Veians*, and after from the *Galles*. *Iob had the Plague*, when he had *vlcus ex caliditate*, that Botch which proceeded from that burning heate in his body; and as it is probable, *beneath the reines*, betwixt the thigh, and the belly, or bowels, which is the *flanke or groine*; into which place, the confluence of *vitious* corrupt and *malignant humours* commonly betake themselues, as being one of Natures *Emunctories*, and a part prepared for euacuation of *Impostumation*, by reason of the tendernesse and rarity of the skinne, and other passages: *All his body ouer was almost a plague.*

Au. 3. ciu c. 17.

R. Mordechai.

Galen. 1. c. Particula. 6. de oculis.

Chrys.

Let vs aboue all feares, *flie the plague of sinne*: It is in vaine to purge our houses, cleanse our streetes,

ſtreetes, perfume our apparell, vnleſſe we beware of the Infections of the ſoule.

We haue lived to meete againe our friends; O let vs not by our corruptions make them Gods enemies.

Wee haue vowed to bee new creatures, in Chriſt Ieſus, when wee were vnder the rod; Remember that,

Ægrotus ſurgit, ſed pia vota valent.

Take this Antidote againſt poyſon; IVSTICE *will ſtrike vs with greater Plagues, being deliuered from the former, if we mocke it with broken deuotion.* O let our thankfull hearts teſtifie our contrite ſpirits.

Let the houſe of Iudah the Royall COVRT remember this *deliuerance*, and acknowledge that God can breake thoſe who will not bowe. Let them baniſh thoſe *Moaths* and *Mice*, of *Flatterers*, *Epicures*, *doubling profeſſours*, *bad counſailours*, who clime high to fall foule; and let not that olde writing vnder the picture of *Ignatius Loyola* be forgotten, *Cauete vobis Principes*, Be wiſe O yee Princes.

Tinca & Soricis Palatij.

D Hall Dec. 5. Epiſt.

Let Moſes and Aaron, Prince and Prieſt, remember that the Lord is their helpe and guide: and as the Prieſt hath beene zealous to pray: *Spare thy people* whom thou haſt redeemed with thy moſt pretious bloud, from Plague and Peſtilence; ſo now let them ſing, *Glory be to God on high, and in earth peace, good will toward man.*

Pſ.115.10.

Let

Let Samuel among the Prophets, and the young children of the *Prophets* remember this deliuerance; Their buildings haue beene ſtately, Reuenues large, Students many; but they haue beene ſcared, feared, driuen thence, yet now the voyce of ioy and health is in their dwellings, OXFORD hath bin viſited, and CAMBRIDGE threatned.

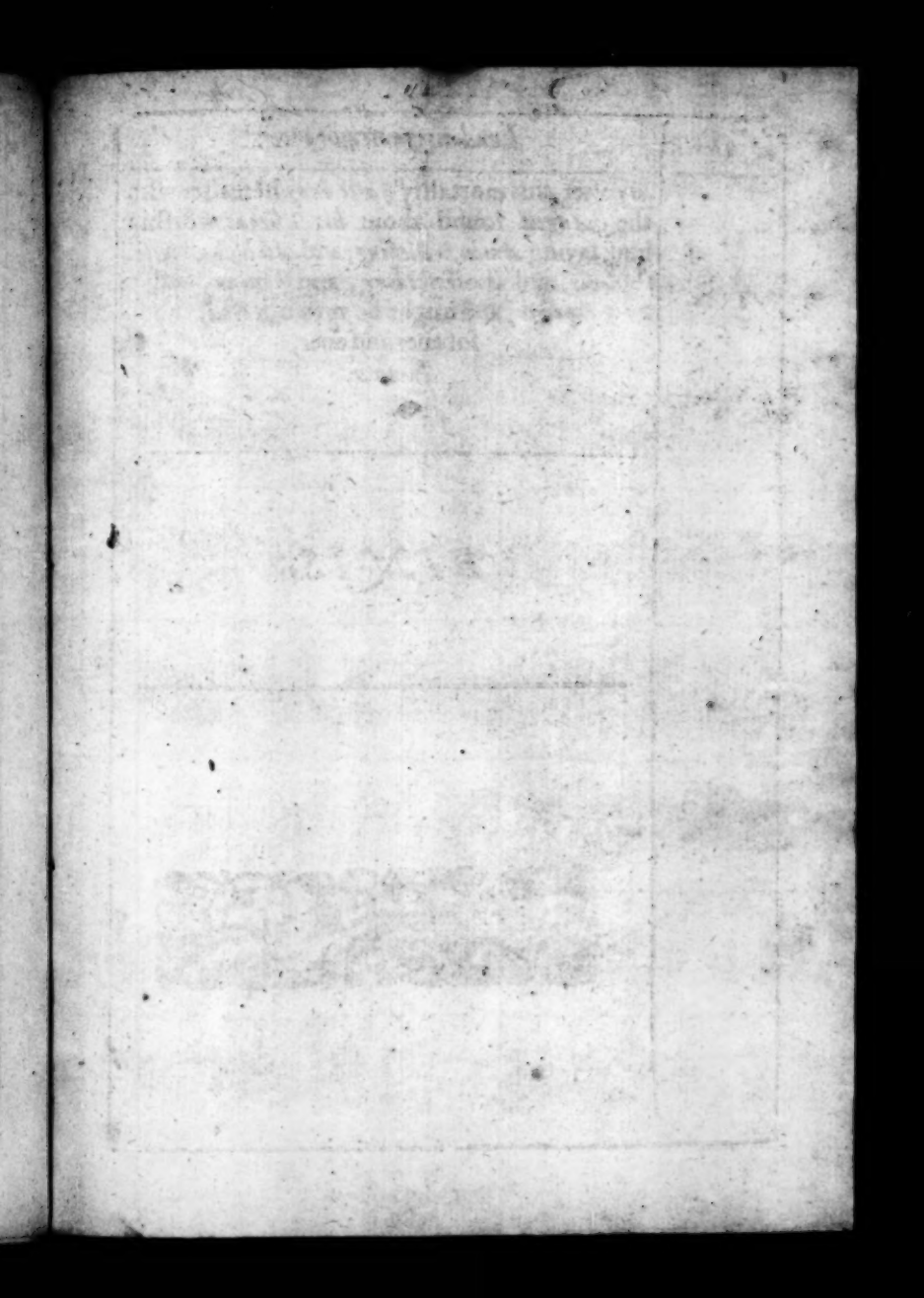
Let vs of this Citie eſpecially remember this: *Great deliuerances* ſhould haue great remembrances.

Now againe, your *Ieruſalem* is as a Citie compact againe: *Now* are the *Tribes* come vp againe. Pſ.122.3.

Now againe, here are the Thrones of iudgement, the Thrones of the houſe of *Dauid*; *Vpon which, Lord let there be euer men of courage*, fearing thee, dealing truly, hating couetouſneſſe, *that* they may appeare confidently before the *great Parliament of heauen.*

Let vs all *take vp that of our Prophet:* Bleſſed be the Lord, becauſe he hath heard the voyce of our ſupplications. *The Lord is our ſtrength*, and our ſhield, our heart truſted in him, and we are helped; therefore our heart greatly reioyceth, and with our ſong will wee praiſe him. *The Lord is our ſtrength*, and the ſauing ſtrength of his Annointed. *Saue thy people*, and bleſſe thine inheritance: *feede them, lift them* vp for euer: *that ſo* being comforted after our *affliction*, raiſed vp after our *dejection*, and cloathed with *immorta-* Pſ.28.6.

lity after this mortality, *wee may* hereafter with the *Angels* round about *his Throne* worship him, saying *Amen. Blessing*, and *glorie*, and *wisedome*, and *thanksgiuing*, and *honour*, and *power*, and might be vnto our *God*, for euer and euer,

AMEN.

FINIS.